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dementia. In the chapter on intoxication, the author mentions, among other poisons, opium, morphine, chloral-hydrate, chloroform, cocaine, ether and alcohol; and says that none work so often and with such degenerative results as alcohol.

Three points are emphasized: (1) The concentration of the poison; it makes a great difference whether one drinks beer, light wine, or whisky. (2) The momentary condition of the individual can be greatly modified by hate, love, joy or sorrow. (3) The outer surroundings, as great heat or great effort.

In 1874, in Germany, there were 32,837 prisoners of whom 13,706 were drinkers, of these last, 7,269 were occasional drinkers, and 6,437 habitual drinkers. In the last chapter is given a short and clear consideration of the legal side of insanity in different times and countries. In ancient times hypnotical, hysterical and epileptical persons were looked upon as supernatural, as possessing powers; but the middle ages tried them for witchcraft; the psychically abnormal man was in continual danger of being sacrificed at the stake. But modern legislation has brought a change.

Stammbaum der Philosophie, von den Griechen bis zur Gegenwart. Dr. F. SCHULTZE. Jena, 1890, (14 tables).

This work is a most complete and thorough tabulated plan of the history of philosophy up to the present time. Like a traveling guide to the voyager, it will be of practical value in hearing lectures or in reading large works on the history of philosophy. It gives the foundation thoughts in the philosophical development in general and of each system in particular. It is especially useful for review and for preparation for examination. The last and most interesting table, on the development of philosophy since Kant, gives the names and points of view of not only modern philosophers, but those at present living. This last point would be of special value to one proposing to pursue philosophical studies in Europe. The tables on the rise and development of Christian thought, and on the church philosophy of the middle ages are valuable for students of theology.

Pawnee Hero Stories and Folk-Tales. GEORGE BIRD GRINNELL. New York-Forest and Stream Publishing Company, 1889.

In the present volume Mr. Grinnell gives the results of his interesting investigations on the customs and beliefs of the Pawnee, the bulk of the book being a collection of tales and traditions. The second part of the work contains a most interesting description of Pawnee life and customs, as observed by the author during his long and frequent stays among this tribe. We mention the chapter on religion, in which the subjects of belief, ceremonies and mystery are treated separately, as particularly important. When referring to the ethnological affinities of the tribe the author places the Pawnees erroneously with the Tonkaway and Lipan, with whom they are in no way related. The interest of the book centers in the chapter on folk-tales which the author collected in the spring of 1889. He has endeavored to retain as much as possible of the original form of the tales. He has succeeded in telling them in an attractive form, although they retain throughout the stamp of the peculiar culture of the Indians. Here is the most formidable difficulty to the collector of Indian myths and tales,—to make his book intelligible and readable, and still not to introduce ideas foreign to the mind of the Indian. Certainly the only way that seems free from most objections is the collection of Indian texts, and even here the individuality of the observer makes itself felt. But if we should confine ourselves to this method, all hopes of a sufficiently extensive collection of American lore would have to be abandoned, as the number of languages is a

formidable obstacle to a successful carrying out of such a plan. The most notable among the tales recorded by the author are those referring to the Nahurac, animals in human shape, who live at certain places underground, where they have their council lodges. They are endowed with supernatural power and it is told how they restore men to life and from them are derived the teachings of the secret societies.

The Cherokee Ball Play. JAMES MOONEY in the *American Anthropologist*, Vol. III, p. 105.

Cherokee Theory and Practice of Medicine. JAMES MOONEY. *Journal of American Folk-Lore*, Vol. III, p. 44.

These two articles which the author publishes as an earnest of the results of his investigations among the Cherokee, carried out under the auspices of the U. S. Bureau of Ethnology, bring out in the most emphatic way the close connection between religious life and the customs of ordinary life among primitive men. Mr. Mooney describes in great detail the ceremonies connected with the ball play, which seem to have escaped all former observers. There is a myth according to which the bat and the flying squirrel at one time helped the birds to win a game of ball against the quadrupeds. Consequently their skins are considered powerful amulets for ball players. The players are trained, but have at the same time to go through certain performances of a religious character, abstaining from certain food and certain occupations, ceremonial bathing and bleeding. The night preceding the game a dance is held by the whole tribe in which men and women take part and which has evidently a religious significance.

The author records the ever-recurring idea that diseases are believed to be produced by witchcraft or by the influence of spirits; but what is most curious is the method of selecting certain cures for specific diseases that are considered to be due to natural causes. The connection between the medicine and the disease treated is generally that of some analogy, real or fancied. Thus heart-troubles are believed to be due to the lungs becoming wrapped around the heart. Fern is used for treating these diseases, "because the leaves when young are coiled up, but unwrap as they grow older."

On poisoned arrows in Melanesia. R. H. CODRINGTON. *Journal of the Anthropological Institute*, Nov. 1889, p. 215.

We learn in this paper a curious example of the conception of poison in primitive man. In certain parts of Melanesia arrows are used which are smeared with vegetable juices, that are generally considered to be poisonous. According to the native theory the actual poisonous principle of the weapon is the point which is made of human bone. After a man is struck by such an arrow, the ghost of the person whose bone was used in making the arrow gains control over the wounded person. The enemy who wounded him makes certain incantations and consequently the ghost kills his enemy. The method of treating the wounded is quite analogous. The ghost is kept from the hut in which the sick person lies, by means of rattles made of shells which are fastened to the roof of the hut. The bone is extracted from the wound and kept at a cool place as a prevention of fever. The enemies on the other hand, will heat the bone and drink hot, irritating juices, in order to bring about inflammation of the wound.

Climatic Influences in Primitive Architecture. BARR FERREE. *The American Anthropologist*, Vol. III, p. 147.

Everywhere a certain connection between climate and architecture may be observed, even among civilized people. This influence is far more evident among primitive people. In warm climates man may